THE

MEMORABILIA

OF

SWEDENBORG:

OR

THE SPIRITUAL WORLD LAID OPEN.

"HEREAFTER YE SHALL SEE HEAVEN OPEN."—*John* 1. 51.

EDITED BY GEORGE BUSH.

New York:
JOHN ALLEN, 139 NASSAU ST.
BOSTON: OTIS CLAPP, 12 SCHOOL STREET.

1846.

"I CAN SACREDLY AND SOLEMNLY DECLARE, THAT THE LORD HIMSELF HAS BEEN SEEN OF ME, AND THAT HE HAS SENT ME TO DO WHAT I DO, AND FOR SUCH PURPOSE HAS OPENED THE INTERIOR PART OF MY SOUL, WHICH IS MY SPIRIT, SO THAT I CAN SEE WHAT IS IN THE SPIRITUAL WORLD, AND THOSE THAT ARE THEREIN; AND THIS PRIVILEGE HAS NOW BEEN CONTINUED TO ME FOR TWENTY-TWO YEARS. BUT IN THE PRESENT STATE OF INFIDELITY, CAN THE MOST SOLEMN OATH MAKE SUCH A THING CREDIBLE, OR TO BE BELIEVED BY ANY? YET SUCH AS HAVE RECEIVED TRUE CHRISTIAN LIGHT AND UNDERSTANDING, WILL BE CONVINCED OF THE TRUTH CONTAINED IN MY WRITINGS. WHO INDEED HAS HITHERTO KNOWN ANY THING OF CONSIDERATION OF THE TRUE SPIRITUAL SENSE AND MEANING OF THE WORD OF GOD, THE SPIRITUAL WORLD, OR OF HEAVEN AND HELL, THE NATURE ON THE LIFE OF MAN, AND THE STATE OF SOULS AFTER THE DECEASE OF THE BODY? IS IT TO BE SUPPOSED THAT THESE AND OTHER THINGS OF A LIKE CONSEQUENCE ARE TO BE ETERNALLY HIDDEN FROM CHRISTIANS?"—*Letter to Dr. Oetinger.*—[Doc. Concern. Swed. p. 207.]

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INTRODUCTION.

THE alleged Revelations of EMANUEL SWEDENBORG have now been about a century before the world. In that time they have won a slow and difficult triumph, and to a very limited extent, over the incredulity which such extraordinary claims might be expected to encounter. The very assumption on which the whole system is founded—that of a supernatural illumination by the opening of an internal sense, making its subject cognizant of the realities of a Spiritual World—has been, for the most part, rejected with disdain, although the psychological condition of the ancient prophets was substantially the same; and the idea that such disclosures should be made at this day has been set down as a virtual disparagement of the Scriptures of Truth, as containing God's *final* and *only* revelation to men. While no attempt has been made to show that such a discovery, through such a medium, is intrinsically impossible, or that the Most High has precluded himself, by express declaration, from granting additional light to his creatures on the world unseen, yet the deep-seated and inveterate belief—the "foregone conclusion"—to the contrary, has wrought with so much power on the general mind of Christendom, that no favor has been shown to a system which is built upon the asserted fact of a new and divine development of the hitherto hidden arcana of another life. The claims of Swedenborg, therefore, have been widely regarded as the fruit of a distempered brain—as the outbirth of a philosophico-religious mania—and his wonderful relations of Heaven and Hell classed in the same category with the dreaming delusions of Jacob Behmen, Joanna Southcote, and Joe Smith.

The complacency, however, with which this estimate has been entertained, has of late been somewhat rudely invaded and disturbed by the discovery, that in the person of the demented Swedish seer stands revealed, not only one of the purest and holiest men that ever graced the Christian name, but one of the sublimest geniuses that ever adorned the annals of science—a worthy compeer of Newton, of Bacon, of Leibnitz, of Laplace, of Cuvier—a man of the most stupendous attainments in every sphere of knowledge—of analytic perspicacity never surpassed—of a power of generalization to which the world has not seen a superior—whose writings have created a new era in physiological research—who is *par eminence* the philosopher of *ends and causes*—who solved with equal ease the problems of Fluxions, of Physiology, of Anatomy, of Chemistry, of Metallurgy, of Mechanics, and of Finance—whose intellectual *sports* were the Differential Calculus, the Ascertainment of the Longitude, the Motion and Position of the Planets, the Application of Geometry to Chemistry and Physics, the Construction of Ships, Docks, and Dykes, the Invention of Stoves, and the Depreciation and Rise of the Swedish Currency—and finally who is beginning to

receive the honors of the true paternity of the Kantian Philosophy, of the Atomic Theory of Boscovich and Dalton, of the Nebular Hypothesis in Astronomy, and of many of the grandest discoveries of Anatomical Science of more modern times.* All this the world was little prepared to find in the self-proclaimed herald of the New Jerusalem, and yet all this is now beginning to be acknowledged as a due concession to the transcendent mind of Swedenborg. "The time," says an undisciplined eulogist of his 'Animal Kingdom,' "is not far distant when he must and will be considered as the Zoroaster of Europe, and the Prometheus of a new era of reason."

Yet to this day the reputed reveries of the theologian and heresiarch have obscured the fair fame of the philosopher, although it cannot be doubted that the vindication of his character in the one department will eventually lead to a juster judgment of it in the other. It cannot always remain an unsolved problem how the greatest philosopher of the last century should have lapsed into to a mere retailer of idle visions, when at the same time these visions are built upon the profoundest philosophy of the moral and intellectual nature of man—when not the slightest indication of mania apart from these alleged disclosures ever betrayed itself to his cotemporaries—when, during the whole time, he was courted, honored, and esteemed by kings, nobles, and *savans*, as the pride of his country—and when, for the same revelations, he boldly challenges the test of the strictest scrutiny, on the ground of *internal evidence*, making his appeal to consciousness and not to miracle, though the testimony of miracles can be unequivocally established in support of his claims. I say we have in this whole matter a problem which will not—which cannot—remain always unsolved. The time must surely come when the contemptuous rejection of Swedenborg's *dreams* will be called to justify itself by an argumentative display of the false philosophy on which they rest. This philosophy has approved itself as sound and irrefutable to men whose minds would honor any school, and whose lives would be an ornament to any Church—men who do not believe without evidence, nor reason without force—who have come to their present convictions, and entered into their present associations, in despite of the strongest previous prejudices and in the face of obloquy and sacrifice. Granting that Swedenborg himself was deluded, how is it that he has been enabled to inoculate with his delusion, if so grossly palpable as many affirm, intellects as keenly perceptive of logical sophistries, and as vigilantly on their guard against the magic of enthusiasm, as those of the men who sit in judgment upon them? Without at present affirming whether the system is true or false, I say that here is a problem to be solved, and that it is due to the interests of Truth that it *should* be solved.

It is beyond doubt that a most intense ignorance prevails as to the true character of the revelations in question. Out of the body of Christians who receive them as authentic and true they are little read—little cared for—little asked for. Minds preoccupied with prejudice, and resting in the belief that every such claim as Swedenborg's, by whatever testimony urged upon attention, *must* be false and preposterous of course, are heedless of becoming acquainted with the marvellous record, and consequently content themselves with vague rumors and indistinct impressions.

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* In this reference to the philosophy of Kant, we have in view especially his theory of Time and Space as the forms of our ideas, and the predominance of the Subjective over the Objective, in both which he was preceded by Swedenborg. As to the Nebular Hypothesis, we assign it to Swedenborg so far only as the origination of the planets from the sun is concerned. This theory does not involve the necessity of considering the fields of nebulous matter visible to the telescope the material from which the planets were formed.

The great desideratum is *knowledge of the subject.* Upon no other basis can a correct judgment of the system be formed. To supply, in a measure, this desideratum, is the object of the present series of publications. Having labored myself, previous to perusal, under a total misconception of Swedenborg's writings, and supposing others to be in the same predicament, I have deemed it a dictate of duty to do all in my power to disabuse my fellow Christians of impressions which *may* be injurious to a great and good man, and adverse to their own highest interests. I enter advisedly upon the task. My eyes are fully open to the consequences. I am perfectly aware of the light in which Swedenborg and his doctrines are generally viewed. I have but too clear a foresight of the odium which must necessarily attach to any name that ventures to connect itself with the so-called mystic visionings and vagaries of the Prophet of the New Church, the expounder of Arcana which never existed but in his own fancy, the mouth-piece of angels and the *dragoman* of demons. But all this is the mere breath of the lips. It is one thing to indulge ridicule—another to confute arguments. Having usually but one question to ask in the formation of my religious opinions—whether a doctrine *is true*—I feel not at liberty to concern myself with consequences. Upon the most rigid inquiry I am satisfied that Swedenborg's system is true. When candidly surveyed it answers all the demands of my intellect and my heart. It commends itself to my best reason as given of God and worthy of all acceptation; and so believing, I dare not confer with flesh and blood. If Swedenborg has uttered the truth relative to the spiritual world, it is because God enabled him to do it. It is a truth entirely transcending the reach of the native faculties of man; and it is a truth imparted not for his own sake, but for the common benefit of the race It was designed for propagation. It must be proclaimed in order to be available to the ends for which it was given. If, then, this truth has come to me, and throned itself in the central convictions of my soul, it brings with it the most sacred obligations on the score of announcing it to the world. The trust is holy, and through the grace of Heaven I hope to prove faithful to it.

The Relations which I propose to give are taken principally from the *Arcana Cœlestia.* These are indeed most of them, for substance, embodied in the "Heaven and Hell" of Swedenborg, but they are found in more minute detail in the Arcana. *Their truth can only be made apparent by their intrinsic character, and their character must be thoroughly studied in order to be understood.* I shall not therefore waste time in the attempt to make out the proof of Swedenborg's mission by a labored array of external testimony. The truth of the mission is to be established by the truth of the message, and by that only. It would be easy indeed to cite a multitude of outward considerations strongly corroborative, though not demonstrative, of the grand claim. For demonstration we must rely upon internal evidence, and this can be duly appreciated only by a somewhat extensive converse with the system as a whole. Resting upon a truly philosophical basis of psychology, every part is so intimately connected and blended with every other part, that an adequate view of the whole is indispensable to a just estimate of the minor portions. Taken up by fragments it must appear broken, incoherent, and frequently absurd. Surveyed entire, it is consistent, harmonious, and grand beyond description.

It is proper however to remark, that these Relations are usually given by way of illustration of some important doctrine or truth which he had previously treated in a more abstract and didactic form. In Swedenborg's own estimate the development of the Internal Sense of the Word, as the grand instrumentality for promoting the ends of

the Divine Wisdom and Love in the regeneration and salvation of men, formed the paramount purpose of his illumination. The Relations accordingly are entirely subservient to this. They are not given simply to minister to curiosity, but as the realization of great moral truths. It is only in this aspect that they can be adequately appreciated.

The following are among the subjects treated in the various Memorabilia that are to be embodied in the ensuing pages:—

The Nature and Quality of the Life of the Soul or Spirit.
Concerning Heaven and Heavenly Joy.
Of the Heavenly Societies.
Of Hell and its Miseries.
Of Situation and Place, Distance and Time, in the other Life.
Of the Perception of Spirits and Angels.
Of Spheres in the other Life.
Of the Light in which Angels live.
Of the Paradisaical Scenery and Habitations.
Of the Speech of Spirits.
Of the Nature of Visions and Dreams.
Of the State of Infants in the other Life.
Of Memory in the other Life.
Of the Intercourse of the Soul and the Body.
Of the Nature and Operation of Influx from the Spiritual World
Of the Distinction between Men and Brutes.
Of Correspondences and Representatives in the other Life.
Of the Resurrection and Last Judgment.
Of the Immensity of Heaven.
Of the Planets in the Solar System, and their Inhabitants.
Of the Rich and Poor in Heaven.
Of the Wise and Simple in Heaven.
Of Man's First, Second, and Third State after Death.
Of the Process of Dying.
Of the Threefold Distinction of the Heavens.
Of the Appearance, Situation, and Plurality of the Hells.
Of the True Nature of Angels.
Of the Employments of the Angels in Heaven.
Of the Ruling Love, and its Influence upon Destiny.
Of the State of the Heathen in the other Life.
Of the True Nature of Life, Physical and Spiritual, Animal and Vegetable.
Of the Instinct of Animals and Insects.
Of Human Freedom.

The above are a few of the many momentous points on which Swedenborg professes to give information to the world—information divinely imparted and infallibly certain. The inquiry will indeed spontaneously arise, whether these alleged revelations are anything more than the mere embodied visionings of a disordered brain. Our answer is, Read and weigh—consult consciousness and give scope to reason—and the conviction will bear down with overwhelming force, that if man's nature here be what we know it is, his state hereafter *must* be what Swedenborg says it *will* be.

The profoundest philosophy lies at the basis of all his revelations. Miracles might compel attention, but Truth must shine in upon the soul by its own light. To be led "rationally and in freedom" in matters of religion, is the grand prerogative of man. Upon no subject is Swedenborg more emphatic than in regard to the intrinsic insufficiency of mere visions, revelations, and converse with the dead, to work a regenerating change in the human mind. He therefore says in effect, "Do not believe me simply because I have seen Heaven and Hell—have discoursed with angels—and been admitted to the precincts of the Divine Presence. Believe me because I tell you what your consciousness and intuitions will tell you, if you listen calmly to their voice. Enter into the sanctuary of your own soul. You will there recognize the *principles* which, from their very nature, *must* result in just such eternal actualities as I disclose to you. I have been permitted to behold the realizations simply in order that light might be reflected more powerfully back upon the elemental principles out of which they spring. The objective has been to me a handmaid to the subjective. If you do not see the truth of my developments authenticated by the oracles of your own mind, reject them. I have no miracles to offer *as proof*, and if I had they would be unavailing, in the lack of internal evidence."

Such is the virtual claim of Emanuel Swedenborg. Can anything be more fair, more meet, more rational? Is he not entitled to a hearing? Granting once the *possibility* of the disclosure in *any* case, is it not reasonable to weigh its evidence in *his* case? Does not the counsel of the scribes in regard to Paul indicate the true line of policy in respect to the Swedish seer: "We find no evil in this man; but if a spirit or an angel hath spoken to him, let us not fight against God.

It is undoubtedly true that many things occur in the Theology of Swedenborg which stand in such direct antagonism with various articles of the current creeds of Christendom, that it cannot well be otherwise than that their assertion should come with a kind of violent shock upon a faith long established; and we are not unaware that the charge of a lax morality often has been, and probably often will be, brought against them. In reply to this we submit, that one great question—independent of all others, and paramount to all others—imperatively demands to be settled at the threshold of every inquiry in regard to the *doctrinal* character of his developments;—Was the privilege accorded to Swedenborg of intromission into the Spiritual World?—Did he converse with spirits and angels?—Was he immediately instructed by the Lord himself? This, we repeat, is the question of questions in regard to his claims, which is to be definitively settled in the outset, and that too upon its own merits, or by its own appropriate evidence. The receivers of his doctrines confidently affirm, that a fair and candid survey of the psychological evidence in the case is decisive of the fact of a supernatural illumination—that in view of the peculiar character of the revelations, nothing but the admission of their truth will adequately account for the phenomena which they involve—that no hypothesis of designed imposture, of unconscious illusion, of morbid imaginings, of religious mania, or of demoniac influence, affords to the reflecting mind a satisfactory solution of the astounding problems that cluster about these disclosures. They contend that every such hypothesis is contradicted equally by the personal history of the man and by all the known characters of disordered intellect. They therefore most strenuously protest against the invidious array of objectionable features of *doctrine*, while no attempt is made to confute, on solid grounds, the evidence of the *disclosures*. They insist that some rational explanation shall be given of the immense amount of philosophical

truth embraced in the disclosures, if indeed this truth is at the same time mixed up with such a mass of falsehood and error in the doctrines, when yet the doctrines come through the medium of the disclosures. And if a real though honest hallucination be still urged as the true solution, they call aloud for the production of a single parallel instance in the whole annals of mental aberration. Here is a case where we find every property of the closest logic—the severest method—the most consecutive reasoning—the soundest judgment—the most symmetrical harmony and consistency of parts—the most lucid style—the most admirable coolness and sobriety in the description of scenes astonishing and exciting beyond measure—the most absolute freedom, in fine, from each and every symptom of extravagance, rapture, vagary, incoherence, and wildness, which is known to be inseparable, in some form or other, from every species of mental derangement, and especially when it assumes a religious phasis. If such characteristics be indicative of insanity, what, we may ask, is the evidence of sanity? Who can be sure of not being himself an unsuspecting candidate for a Lunatic Asylum? Very possibly these characteristics may be denied of Swedenborg's mind. But by whom? By those who have read his writings and weighed their contents in the balance of a candid reason? Far from it. He will be condemned, as he ever has been, by those who do not know what he has said, or who know it only from garbled extracts or distorted statements. Let his works be carefully pondered, and we do not hesitate to say that the reader's estimate will at least so far agree with ours that he shall readily grant, that if they are the effusions of a demented intellect, such madness is without a precedent in human experience. Nor, if he admits the perfect sanity of the writer, and yet denies the truth of the revelations, will he find himself any nearer to a satisfactory solution of the enigma. The fabrication of such a system, carried on through a space of nearly thirty years, and embodied in as many volumes, from the pure resources of any mere human intellect, however gifted, will not fail to strike him as the most incredible of all suppositions, even if he could reconcile the *motive* for such a stupendous lie with the known character of the man, which is palpably impossible.

We say then again, that the question must be first of all determined, whether Swedenborg was in truth made the subject of supernatural revelations. If he was, then his utterances are to be received as the voice of God to man. If he was not, then some adequate explanation must be given of the moral marvels that distinguish his case from every other that the world has witnessed.

The object of the present series of excerpts from his voluminous writings is to afford the data for an enlightened judgment respecting one of the most extraordinary men that has ever appeared upon the earth's theatre. The conviction cannot well be resisted, that whether his asserted revelations be true or false, the miracle is equally great. To a candid estimate Swedenborg stands forth either as the accredited messenger of God, or as the loftiest genius that humanity has ever enrolled in her ranks. The alternative is inevitable, and the world is to take its choice of the conclusions.

If the response to the "Memorabilia" shall be such as to warrant it, the series will be extended and embrace the *doctrinal* developments, to which the "Relations" are in fact subordinate. The work, however, will be complete as far as it goes, whether the successive numbers be few or many. We prescribe to ourselves no limits, although the ground covered by the foregoing list of subjects will be all occupied. The time, we believe, has come when the exigencies of Christendom, interpreting the voice of Prophecy, demand the promulgation of a system which may properly be termed "Revelation Revealed."

It falls also within the plan contemplated under the title of the "Swedenborg Library," to publish occasional Tracts and Treatises not written by Swedenborg himself, but proceeding from the pens of his adherents, and bearing, by way of Apology, Confirmation, or Illustration, upon the truth of the great Doctrines and Disclosures which he has announced. There is already accumulated a large amount of writings of this character, distinguished by a high order of ability, but which from the reputed *taint of delusion* pertaining to every thing that favors in the least the claims of Swedenborg, have hitherto remained very much of a dead letter, except within a limited circle of readers. Among these a high place is to be assigned to "Noble's Appeal," "Noble's Plenary Inspiration," "Clissold's Letter to the Archbishop of Dublin," "De Guay's Letters to a Man of the World," and "Parsons' Essays;" to which we may add a multitude of minor tractates, discussing and vindicating various detached points involved in the faith of the New Church, and published by different Societies in this country and in England. Upon these works we may draw from time to time, as circumstances may make expedient. For a masterly exposition of the *philosophical* character of Swedenborg's system, no work is superior to De Guay's "Letters to a Man of the World;" and for a view of its *practical* tendency, the "Letter" of Clissold may be cited as eminently able and satisfactory. Rev. Mr. Barrett's "Lectures" present also in a perspicuous and popular style the leading features of the system.

As it is of great importance that as correct an idea as possible should be entertained of the psychological state into which Swedenborg was brought in order to his reception of the disclosures vouchsafed him, we shall here append a few extracts from different parts of his works, containing his own statements on this head, which are undoubtedly entitled to attention.

"I am aware that many who read the following pages, and the MEMORABLE RELATIONS annexed to the chapters, will believe that they are fictions of the imagination; but I protest in truth that they are not fictions, but were truly done and seen; not seen in any state of the mind asleep, but in a state of full wakefulness; for it has pleased the Lord to manifest himself to me, and to send me to teach the things relating to the New Church, which is meant by the NEW JERUSALEM in the Revelation; for which purpose he has opened the interiors of my mind and spirit; by virtue of which privilege it has been granted to me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty-five years."—*Conjugial Love*, 1.

"I foresee that many who read the Relations after the chapters, will believe that they are inventions of the imagination; but I assert in truth, that they are not inventions, but were truly seen and heard; not seen and heard in any state of the mind buried in sleep, but in a state of full wakefulness. For it has pleased the Lord to manifest Himself to me, and to send me to teach those things which will be of his New Church, which is meant by the New Jerusalem in the Revelation; for which end He has opened the interiors of my mind or spirit, by which it has been given me to be in the spiritual world with angels, and at the same time in the natural world with men, and this now for twenty-seven years. Who in the Christian world would have known anything concerning HEAVEN AND HELL, unless it had pleased the Lord to open in some one the sight of his spirit, and to show and teach? That such things as are described in the RELATIONS appear in the heavens, is manifestly evident from

the like things which were seen by JOHN, and described in the Revelation, as also which were seen and described in the Word of the Old Testament by the PROPHETS. In the REVELATIONS are these: That he saw THE SON OF MAN in the midst of the seven candlesticks; that he saw a tabernacle, a temple, an ark and an altar in heaven; a book sealed with seven seals, the book open, and thence horses going forth; four animals around the throne; twelve thousand chosen out of each tribe; locusts ascending out of the abyss; a woman bringing forth a male child, and fleeing into the desert on account of the dragon; two beasts, one ascending out of the sea, the other out of the earth; an angel flying in the midst of heaven, having the everlasting gospel; a sea of glass mixed with fire; seven angels having the seven last plagues; vials poured out by them into the earth, into the sea, into the rivers, into the sun, into the throne of the beast, into the Euphrates, and into the air; a woman sitting upon a scarlet beast; the dragon cast out into a lake of fire and sulphur; a white horse; a great supper; a new heaven and a new earth; the holy Jerusalem coming down out of heaven, described as to the gates, the wall and its foundations; also a river of the water of life, and trees of life bearing fruit every month; beside many more things; all which were seen by JOHN, and seen while as to his spirit he was in the spiritual world, and in heaven. Beside the things which were seen by the apostles after the Lord's resurrection, as those which were seen afterwards by PETER, Acts xi.; and also those seen and heard by PAUL. Moreover, those which were seen by the PROPHETS in the Old Testament; as by EZEKIEL, that he saw four animals which were cherubs, Ezek. i. and x.; also a new temple and a new earth, and an angel measuring them, xl. to xlviii.; that he was carried away to Jerusalem, and saw there abominations; and also into Chaldea, viii. xi. The case was similar with ZECHARIAH; that he saw a man riding among the myrtle trees, Zech. i. 8; that he saw four horns, and afterwards a man with a measuring line in his hand, ii.; that he saw a flying roll, and an ephah, v. 1, 6; that he saw four chariots between two mountains, and horses, vi. 1, &c.: and likewise with DANIEL; that he saw four beasts ascending out of the sea, Dan. vii. 1, &c.; that he saw the Son of Man coming with the clouds of heaven, whose dominion will not pass away, and whose kingdom will not perish, vii. 13, 14; that he saw the battles of the ram and the he-goat, viii. 1, &c.; that he saw the angel Gabriel, and talked with him, ix.; that Elisha's boy saw chariots and horses of fire around Elisha, and that he saw them when his eyes were opened, 2 Kings vi. 17. From these and many other things in the Word, it is evident that the things which exist in the spiritual world have appeared to many, before and since the coming of the Lord: what wonder that they should also now, when the Church is commencing, and the New Jerusalem coming down out of heaven?"—*True Christ. Religion*, 851.

"I am well aware there are few who will believe that any one can see the things which exist in another life, and in consequence thereof be enabled to give any account of the state of souls after death, because few believe in a resurrection, and of the learned fewer than of the simple; they profess indeed with their lips that they shall rise again, because it is agreeable to the doctrine of faith, but still they deny it in their hearts; nay, some even openly confess that if any one should rise from the dead, and they should see, and hear, and touch him, they would then believe, but not till then: supposing however this to be the case, and that one should rise from the dead, still not a single person who in heart denieth a resurrection would be thus persuaded, but a thousand objections would arise in his mind, which would confirm him

in the negative. Some profess to believe that they shall rise again, but not till the day of the Last Judgment; and the notion they have conceived of that day is, that then all things appertaining to the visible world are to be destroyed; and inasmuch as that day hath been expected in vain for so many ages, they have still their doubts: but what is meant in the Word by the Last Judgment will be shortly shown, by the Divine mercy of the Lord, at the end of the seventeenth chapter. Hence it may appear what sort of persons there are at this day in the Christian world; the Sadducees spoken of in Matt. xxii. 21, openly denied a resurrection, yet they did better than those at this day, who profess not to deny, because it is an article of faith, and yet deny in their hearts, so that they profess contrary to what they believe, and believe contrary to what they profess: but lest they should any longer confirm themselves in that false opinion, it hath been granted me, by the Divine mercy of the Lord, during my abode in this world in the body, to be in the spirit in another life, (for man is a spirit clothed with body) and there to discourse with souls which have risen again not long after their decease, yea, with almost all those with whom I was acquainted in the life of the body, who have died, and also daily now for some years with spirits and angels, and to see there stupendous sights of such things as have never entered into the idea of any person, and this without the least fallacy. And whereas several say that they would believe, if any one should come to them from another life, it will now be seen whether they will be persuaded contrary to the hardness of their hearts."—*Arcana Cœlestia.* Gen. xvi., *Pref.*

From this it appears that the truth of his statements depends, in the first instance, upon the truth of an asserted principle in psychology—to wit, that there is such a thing possible as a man's being brought, while *in* the body, to a state very nearly identical with that of a spirit *out of* the body, so that in this state he shall be enabled to make a truthful report of the phenomena of the other life. But the condition of the ancient prophets, as cited above, and of Paul when "caught up to the third heaven," puts this matter beyond all doubt. The only question then that remains is, whether there are sufficient *reasons* for believing that Swedenborg was made a subject of this supernatural influence? We maintain that there are—and to say nothing of those which are involved in the subject-matter of the revelations—we believe that what he himself asserts to be the grand reason is alone adequate to warrant such a departure from the ordinary course of Providence. This is, that at the time of his being called to the office of Seer, the event known and predicted as the Lord's Second Advent entered upon its incipient accomplishment. This coming, according to him, was not to be personal and visible, or a coming in the literal clouds of heaven, but an interior and spiritual coming in a moral illumination on the minds of men, and an opening of the Spiritual Sense of the Word, by which only the new interior life of the Church can be sustained. This was to be effected by the instrumentality of a man duly prepared and qualified for the work. Such a man Swedenborg declares himself to have been, and he appeals to the nature of his revelations in proof of the fact of his mission. "The Lord our Savior manifested himself to me in a sensible personal appearance, and has commanded me to write what has already been done, and what I have still to do; and he was afterwards graciously pleased to endow me with the privilege of conversing with spirits and angels, and to be in fellowship with them. It is not in my power to place others in the same state in which God has placed me, so as to be able to convince them, by their own eyes and ears, of the

truth of those deeds and things I publicly have made known. I have no ability to capacitate them to converse with angels and spirits, neither to work miracles to dispose or force their understandings to comprehend what I say. When my writings are read with attention and cool reflection (in which many things are to be met with as hitherto unknown), it is easy enough to conclude, that I could not come to such knowledge but by a real vision, and by conversing with those who are in the spiritual world. This knowledge is given to me from our Savior, not from any particular merit of mine, but for the great concern of all Christians' salvation and happiness."—*Letter to the King.*

This certainly has the air of being uttered by an honest man, and especially when viewed by the side of what is said in immediate connexion;—"If any doubt shall still remain, I am ready to testify with the most solemn oath that can be offered in this matter, that I have said nothing but essential and real truth, without any mixture of deception." In reply to this, it will probably be granted, that he *thought* he saw what he has described, and that the proffered oath would be merely an attestation to the truth of *impressions* which might still be false. Our rejoinder is, that the revelations are intrinsically of such a character that, when intelligently viewed, they cannot possibly be accounted for on any such hypothesis. There is too much obvious truth, of the profoundest import, to allow the idea of their being merely the product of the religious frenzy even of a great and pious mind. But this can only be seen by an extended and attentive perusal; and this, unhappily, is the last thing to be expected from the mass of men *at present.*

But admitting the *possibility* of such communications as Swedenborg claims, the question of their *probability* is the pivot on which the whole controversy turns; and this can only be determined by weighing the probable *reasons* in the Divine Mind for granting them. We have seen that the grand reason alleged by Swedenborg as justifying his mission is, that the sublime event of the *Second Coming of Christ* was at that time in a special manner ushered in, and that he was raised up to be an accredited herald of the New Church—"the New Jerusalem that cometh down from God out of heaven"—which that Advent was designed to introduce into the world, and of the doctrines and genius of which he was to be the divinely authorized expounder. But here we are thrown back upon entirely new ground, and called to settle a new question—a question of pure biblical interpretation;—Do the Scriptures, rightly understood, warrant the conclusion that the event of the Second Advent has actually entered upon its accomplishment, and are there adequate data for affixing its period to about the time to which Swedenborg assigns it? Two distinct elements enter into the solution of this question—one, that of the chronology, the other, that of the nature of the event. And in regard to both I do not hesitate at all to assume the position, on strict exegetical grounds, that the truth accords with Swedenborg's assertion. I venture to deem myself prepared to show, that no point of prophecy is more capable of demonstration than that if such an event is *ever* to occur it is to be assigned to *about* the era in question. I say "about," because from the character of the event itself, and the obscurity of the data, it may not be possible to tie it down to a precise year. The nearest approximation, however, will bring us to a point somewhere between the middle of the last and the middle of the present century; and the time that Swedenborg defines is as probable as any other. The error of Millerism was not so much in respect to time as in respect to the nature of the Second Advent. It is a spiritual, and not a personal and visible coming of the Lord that is announced—that

is to say, a moral enlightenment vouchsafed to the minds of men, which shall evince itself in gradually freeing them from every form of intellectual and moral thraldom, and accompanied by a corresponding change in all those institutions, civil and sacred, which have grown out of a false theology, and a false ecclesiastical polity. It is a deep spiritual influence which will ensue in completely remodelling the existing state of the world, and in the establishment of a New Church Universal, which shall fairly represent the divine genius of Christianity. This is the Second Advent of Jesus Christ, which was announced to occur about the close of a great prophetic period of 1260 years; and this period, according to any of the numerous calculations made by expositors, will be found to expire somewhere near the current age of the world; and in an event of this nature, which must be gradual and almost imperceptible in its beginnings, it matters little if we do not hit the exact truth by 50, 70, or 80 years. If the sun be actually risen it is of small consequence whether we can define the precise moment when the light began to dawn.

We learn from the predictions of Daniel, that a series of four successive empires was to arise and lapse away prior to the universal establishment of the Kingdom of Heaven, which is clearly identical with the New Jerusalem of John. These empires are on all hands confessed to have been the Babylonian, Persian, Grecian, and Roman, of which the last, from its more important bearings on the Church, has its fortunes portrayed in greater minuteness of detail than any of the rest. Under the ecclesiastico-political form which it early assumed, it was predicted that it should continue for "a time, times, and half a time," or for the space of 1260 years, and then it follows—"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him." Has this period of 1260 years expired? As it is a period defining the prevalence of a great imperial power, the actual history of that power can alone enable us to answer the question. Is the Roman empire, as such, now in existence? I speak not of the Roman Church, but of the *Empire*, for the Little Horn whose actings are set forth by the prophet is properly a designation, not of a spiritual, but of a temporal sovereignty, or of the Papacy considered not in its ecclesiastical, but in its civil aspect. A process of providential "judgment" and "consumption" has gradually wasted away its dominion; and though it may be impossible to fix upon the precise year of its termination, yet we may approximate sufficiently near to the truth to justify the assignment of the new era, in its opening stages, to *about* the time when Swedenborg, in his prophetical character, arose.

This august dispensation could not well be introduced, consistently with the established order of Providence, otherwise than by great political and ecclesiastical commotions by a universal shaking of the nations, nay, of heaven and earth—that the grand prerogative of Human Freedom may be effectually asserted. Accordingly Swedenborg himself, writing in 1758, speaks thus of the prospective condition of things;—"The state of the world hereafter will be quite similar to what it has been heretofore, for the great change which has been effected in the spiritual world does not induce any change in the natural world as regards the outward form; so the affairs of states, peace, treaties, wars, with all other things which belong to societies of men, in general and in particular, will exist in the future just as they existed in the past. But as for the state of the Church, this it is which will be dissimilar here-

after; it will be similar, indeed, in the outward form, but dissimilar in the inward. To outward appearance divided Churches will exist as heretofore; their doctrines will exist as heretofore; and the same religions as now will exist among the Gentiles. But henceforth the man of the Church will be *in a more free way of thinking* in matters of faith, that is, in spiritual things which relate to heaven, because spiritual liberty has now been restored to him. I have had various converse with the angels concerning the state of the Church hereafter. They said that things to come they know not, for that the knowledge of things to come belongs to the Lord alone; but that they do know that the slavery and captivity in which the man of the Church was formerly, is removed, and that now, from restored liberty, he can perceive interior truths, if he wills to perceive them, and thus be made more internal if he wills it; but that still they have slender hope of the men of the Christian Church."—*Last Judgment.*

If then we have arrived at an epoch of this sublime character, when a new dispensation was to be ushered into the world, there is nothing incredible in the idea that a human instrument should be raised up and supernaturally endowed to disclose the character of that dispensation, especially by unfolding the interior sense of the Word, which must constitute the life of the Church of the latter day. That Emanuel Swedenborg possessed in a pre-eminent degree all the requisites to qualify such an instrument for such a work, will appear beyond question to any one who shall take sufficient interest in the subject to acquaint himself with his life and character. So far as moral and intellectual attainments are concerned, we see nothing wanting to the fullness of his accomplishments. And if the Second Coming has thus, like the first, stolen upon the world unawares, we perceive nothing unreasonable in the idea, that its appointed harbinger may have come equally *incognito*, and that the Elias—the John the Baptist—of the new economy, may have ushered in the footsteps of his Lord, fulfilling his ministry as a kind of "Veiled Prophet," shrouded in an obscurity which is destined ere long to break away, and to be succeeded by a flood of celestial light that shall illuminate the earth.

It is of course impossible that such an event as the Lord's Second Coming should not signalize itself by the most striking phenomena in the moral and political world. It must touch the secret springs of revolution It must infuse a new and omnipotent element into the working of all the great principles of human action, while at the same time it leaves the agents in the full possession of freedom. That this element has already begun to operate we see no reason to doubt. The attitude and the aspect of things in the world is such as a rational anticipation might count upon, provided a new era had actually commenced. The first stage in such a series of developments would naturally be the struggle of oppressed humanity to throw off its mountain loads of despotic grievance. The vessel which the storm has visited so roughly, and which has lost its equilibrium, must right itself again before it can pursue its prosperous course to a tranquil haven. It is now in the act of self-adjustment, amidst the heavings of the troubled waters. This we regard as the true clue to all the grand civil and ecclesiastical movements of the age. The Coming of the Lord—the Descent of the New Jerusalem—shakes heaven and earth.

The commencements of all great moral revolutions are for the most part feeble and scarcely perceptible. Yet to a philosophic survey there can be little hesitation in referring to the middle of the last century the origin of that stupendous social, moral, and intellectual movement, which has in eighty years changed the face of the civilized

world. This movement we regard as the opening scene of that new dispensation which is announced as the Kingdom of the Saints, to spread over the whole earth. Consequently it is no other than the Spiritual Coming of Christ, the issue of which is to be the highest development and perfection of the spiritual nature of man under an economy of Charity, in contradistinction to both Faith and Hope—Charity, to which in the trio of heavenly graces the apostle expressly gives the pre-eminence, and which is to abide when other things have passed away.

It must at any rate be admitted as a remarkable fact, that Swedenborg should have been led, apparently without any regard in the outset to the prophetic intimations on this head, to assign to his mission a coincidence with the great event which we believe is to be affixed to about the same period. If this construction of the prophecy be correct, he comes forward at the very epoch when such a mission was to be expected, if it occurred at all. At the same time we would have it distinctly understood, that we ground our credence in his claims on the *internal evidence* of the truth of his revelations in themselves considered. We maintain that the difficulties attending the rejection of his claims are vastly greater than those which attend their admission. But this argument can never be duly appreciated except by those who may be able so far to divest their minds of prejudice as to give a candid perusal to his works; and of such we fear the number is small. We propose, nevertheless, to do what in us lies to afford the opportunity for forming an acquaintance with his disclosures to those who may be disposed to value it; and as the true nature and condition of the *Soul*, or interior man, after death, lies at the foundation of all that he tells us of the other life, we shall commence with his relations on that head.

The revelations of Swedenborg relative to the Soul are indeed at variance with the prevalent views of Christendom. The established tenet is, that the Soul exists without a body in the interval between death and the era of the Resurrection and Last Judgment. According to Swedenborg the Soul is the real man, to which the body is a mere adventitious appendage, of use only in the present world, and, once laid aside, never to be resumed. Resurrection is mere resuscitation into a new life, when the Soul is separated from the body. The man still exists as a man, with all his distinguishing attributes of sensation, thought, affection, memory, and will, and in a spiritual organism of a perfect human form. "All the spirits, as many as I have seen, which are thousands and thousands, have been seen by me altogether as men, and some of them have said, that they are men as in the world, and have added, that in the life of the body they had not the least belief that it would be so; many have expressed concern that mankind are in such ignorance of their state after death, and that they think so vainly and emptily concerning the soul, and that most persons who have thought more deeply on the subject, have made the soul into somewhat as it were a subtile aerial, which idea must needs lead into that insane error, that it is dissipated after death."

The claim to have attained a knowledge of the truth on this subject by ocular demonstration will of course be estimated according to the evidence afforded; but it is certainly no very strong argument against it, that it affirms as a fact of the senses—the spiritual senses—what we believe to be the result of the strictest process of scriptural exegesis, as well as the dictate of the soundest rational deduction.

This is indeed a remarkable character of all Swedenborg's relations of the other life. They contain numerous items at which the traditional faith of the Church is at first startled and staggered, but the more they are pondered, the stronger is the hold

they get of the inner intuitions of the reason, and the more accordant do they appear with the true-meant scope of the sacred writers; for it is impossible to suppress the conviction, that Reason and Revelation, when rightly interpreted, must utter the same oracles. His system takes it all along for granted that it is possible for the mind, conducted thither by appropriate evidence, to rest in the *absolute assurance of truth* on certain great points of our psychological being, and that this known truth will necessarily erect itself into a criterion of the *literal* sense of Scripture. The soundness of this postulate must be denied before any progress can be made towards an argumentative overthrow of his revelations. The first step on the part of his opponents towards a debate on this head remains yet to be taken. It will be calmly awaited by his followers.

Meanwhile we venture to charge it upon the Christian world as a course most grossly unphilosophical to let the problem of Swedenborg remain without an attempt to solve it. It is impossible to deny that he was a *philosopher*, and that his system involves throughout principles and positions which justly claim to be *philosophically* confuted, if confuted at all. It is a mere superficial sciolism that can pronounce the man insane and the system a medley of brain-sick raptures and reveries, the embracing of which implies as strong a delusion as its origination. We hesitate not to affirm that no one can intelligently survey the system without being filled with astonishment at the profound insight into man—the vast comprehensiveness—the scientific exactitude—and the searching discrimination which it displays. Who then will deny that it deserves investigation? Shall every other crude concoction of dogmas be elaborately discussed—shall the veriest babblings of fanatical illusion in the form of Mormonism—the sublime subtleties of transcendental mysticism—and the lofty assumptions of the infallible Papacy—challenge grave scrutiny and labored debate, while no attention is paid to an exposè of inspired truth given to the world by one who combined in his person, in pre-eminent degree, the Saint and the Sage? Is such neglect just to the claims of intellect, philosophy, and virtue? Is there no demand that the solecism presented by the union of such a life and such a genius with such an alleged rhodomontade of dreaming vagary should be explained? In challenging inquiry on the subject, do we more than the obvious facts of the case abundantly warrant? If any one hesitates as to the concession on this head, let him read the disclosures that follow, and then say whether we have formed an exaggerated estimate of their character. Let him say too whether any outward miracle could go further to convince him that the propounder of such revelations spake from a divine impulse, and consequently was clothed with a divine authority.

☞ To those who may have occasion to consult the writings of Swedenborg it may be proper to observe, that he adopts throughout the plan of *numbered paragraphs*, to which all references are made without respect to pages, as they vary in different editions. In the ensuing extracts we have adopted a different mode of numbering, dividing each article into such a series of paragraphs as seemed most convenient, and numbering them in regular succession. In referring, however, at the close of each, to the source from which it is taken, we shall cite the particular work and number as is usual with Swedenborg himself.

MEMORABILIA, &c.

THE NATURE AND QUALITY OF THE LIFE OF THE SOUL, OR SPIRIT.

1. As to what in general respects the life of souls, or spirits lately deceased, it was made manifest to me by much experience, that a man when he comes into another life, does not know that he is in another life, imagining that he is still in the world, yea, in his own body; insomuch that when he is informed that he is a spirit, he is filled with wonder and astonishment, as well because he is altogether as a man, as to his senses, desires and thoughts, as from this, that he did not believe, when he lived in the world, that he was a spirit, or (as is the case with some) that a spirit could be such.*

2. Another circumstance is, that a spirit enjoys much more excellent sensitive faculties, and much more excellent gifts of thinking and speaking, than when he lived in the body, insomuch that they can scarcely be compared; nevertheless this is unknown to spirits before they are gifted by the Lord with reflection.

3. Let every one take heed to himself against this false notion, that spirits do not enjoy a much more exquisite sensitive faculty than in the life of the body; I know to the contrary by experience repeated a thousand and a thousand

* There is doubtless something exceedingly abhorrent to our preconceived ideas in the intimation that a spirit, upon awaking in the other world, should not at once know that he is a spirit, but should fancy himself to be still living in a body. But a little reflection on the subject will greatly diminish the improbability of the supposition. We know how difficult it is for one who has lost a leg or arm to realize at first its absence from the body, for the volitions which controlled its movements go on as before. The mind is slow to recognize the subtraction from its corporeal apparatus; and supposing several of its members to be in like manner removed, it would still feel for some time as if it had them, because it has always been accustomed to act *by* them. Why then should it not feel similarly if deprived of all? But this could not be without causing death, and consequently such a feeling must be experienced by the spirit in another life. Add to this what Swedenborg here remarks, that all bodily sensation properly pertains not to the body, but to the soul; and we can easily perceive that, retaining the *power* of sensation, the soul, which is the true man, should for some time think that it saw, heard, and touched through the same media as before. Indeed the more the matter is considered, the more difficult is it to conceive that any other than what Swedenborg has stated should be the fact. The idea that *death* is to work a multitude of psychological miracles in our nature, is, to say the least, as unreasonable as any thing in the pages of the "Memorabilia."—B.

times; and if any are unwilling to believe me, by reason of their presupposed ideas concerning the spirit, let them take heed to themselves when they come into another life, where they will be compelled to believe by their own experience. Spirits enjoy vision, inasmuch as they live in light, which with good spirits, angelic spirits, and angels, is so bright, that the mid-day light of this world can hardly be compared with it; concerning the light in which they live and see, by the Divine Mercy of the Lord, in what follows. They enjoy the faculty of hearing also, and that so exquisite, as beyond comparison to exceed what they enjoyed in the body: they have conversed with me now for some years almost continually; but concerning their speech also, by the Divine Mercy of the Lord, in the things which follow. They enjoy likewise the faculty of smelling, which, by the Divine Mercy of the Lord, will be further described in what follows. They have besides a most exquisite sense of touch, whence the pains and torments in hell; for all sensations have relation to the touch, and are only diversities and varieties of touch. They have moreover desires and affections, to which those which they possessed during the life of the body cannot be compared; of which, by the Divine Mercy of the Lord, more hereafter. They think with much more perspicuity and distinctness than they thought in the life of the body; in a single idea of thought they involve more than in a thousand, when they thought in the life of the body. They converse with each other so acutely, with so much penetration, sagacity, and distinctness, that if a man had the least perception thereof, he would be amazed. In short, they have lost nothing, but are still, though more perfect, like men in all respects, except as to bones and flesh, and the imperfections thence. They acknowledge and perceive, that whilst they lived in the body, it was the spirit which had sensation; that although this appeared in the body, yet still it was not of the body; wherefore on the rejection of the body, the sensations live in a much more exquisite and perfect state: life consists in sense, for without sense, there can be no life, and such as the sense is, such is the life, which every one may know.

4. In another life it is given to perceive clearly what opinions people have entertained whilst they lived in the body, concerning the soul, or spirit, and concerning a life after death; for when they are kept in a state, as if they were in the body, they then think in like manner, and their thoughts are communicated as plainly as if they spoke them aloud. From one person, not long after his decease, I perceived, as he himself confessed, that he had believed indeed in the existence of the spirit, but imagined that it must live after death an obscure kind of life, by reason that, on the removal of the life of the body, there would remain something obscure: for he placed life in the body; wherefore his idea of a spirit was as of a ghost; and he confirmed himself herein from this, that he saw brutes also have life, almost as men; he now wondered, seeing that spirits and angels live in the highest degrees of light, of intelligence, of wisdom, and of happiness, with such a clearness of perception, as can scarcely be described: consequently that their life, so far from being obscure, was most perfectly clear and distinct.

5. Discoursing with another, who during his life in the world supposed that the spirit was not extended, in consequence of which principle he was unwilling to admit of any expression which implied what was extended I asked him

what he now thought of himself, since he was become a soul or spirit, because he had sight, and hearing, and smelling, and an exquisite sense of touch, and desires, and thought, insomuch that he supposed himself altogether as in the body? Being still possessed with the same idea in which he had been when he so thought in the world, he said that the spirit was the thinking principle. In reply to this it was given me to ask him whether he did not know, from what he had learnt in the former life, that bodily vision cannot exist without an organ of vision, as the eye? and how then can internal vision, or thought exist, without some organical substance in like manner for the form and mode of its existence? He then acknowledged that in the life of the body he had been perplexed with this imagination concerning the spirit, that it was a mere thinking principle, without any organized or extended substance. It was added, that if the soul or spirit were merely a thinking principle, man would have no need of so large a brain, inasmuch as the whole brain is the organ of the interior senses; if it were not so, the skull might be hollowed out and emptied of its contents, and the thinking principle still act the part of the spirit. From this single circumstance, and also from the operation of the soul upon the muscles, to the producing of so great motions, it might appear very evident to him, that the spirit is organic, or an organized substance: wherefore he confessed his error, and wondered that he had been so infatuated.

6. It was further remarked, that the learned are entirely in this belief, that the soul, which is to live after death, or the spirit, is an abstracted thinking principle; which belief appears plainly from this circumstance, that they are unwilling to admit any expression which has reference to what is extended, as applicable to the soul, by reason that a thinking principle abstracted from its subject is not extended, but the subject of the thinking principle, and the objects of it are extended; and such objects as are not extended, men limit by terms, and make them extended, in order that they may apprehend them: hence it plainly appears, that the learned have no idea of the soul, or spirit, but as of a thinking principle; and thus they must needs believe, that when they die, it will vanish.

7. I have discoursed with spirits concerning the common opinion of mankind at this day, that the existence of the spirit is not to be believed, because they do not see it with their eyes, nor comprehend it by the sciences, and that thus they not only deny the extension of the spirit, but also its substantiality, inasmuch as they dispute concerning the nature of substance; and whereas they deny the extension of the spirit, and dispute about substance, they deny also that the spirit exists in any place, and consequently in the human body; when yet the most simple person might know that his soul or spirit is in his body. The more simple spirits were much astonished at this account, that mankind at this day are so foolish; and when they were told of some expressions, which give occasion to dispute, as parts without parts, and the like, they called such things absurd, ridiculous, and farcical, which were never designed to have any place in the mind, because they obstruct the way to intelligence.

8. A certain spirit, soon after his decease, on hearing me speak concerning the spirit, said, What is a spirit? supposing himself to be a man: and when I told him that there is a spirit in every man, and that every man, in respect to life, is a spirit, and that the body only serves him to live on the earth, and that bone and flesh, or the body, do in nowise live and think; and when he hesitated, I

asked him whether he had ever heard respecting the soul? He replied, "What is the soul? I know not what it is." It was then given me to acquaint him, that he was now a soul, or spirit, as he might know from this, that he was over my head, and did not stand on the earth, whether or not he could perceive this; then he fled away in terror, exclaiming, "I am a spirit, I am a spirit." A certain Jew fully supposed himself to be still living in the body, so that it was with difficulty he was persuaded otherwise; and when it was shown him that he was a spirit, he still persisted in declaring that he was a man, because he saw and heard. Such are they who during their abode in the world were corporeal. Many other cases might be adduced; but these are merely to confirm the truth, that it is the spirit in man which has sensation, and not the body.

9. I have conversed with many after their decease, with whom I was acquainted during their life in the body; and such conversation has been of long continuance, sometimes for months, sometimes for a whole year; and with as clear and distinct a voice, but internal, as with friends in the world. The subject of our discourse has sometimes turned on the state of man after death; and they have greatly wondered that no one in the life of the body knows or believes that he is to live in such a manner after the life of the body; when nevertheless it is a continuation of life, and that of such a nature, that the deceased passes from an obscure life into a clear and distinct one; and they who are in faith towards the Lord, into a life more and more clear and distinct. They have desired me to acquaint their friends on earth that they were alive, and to write to them an account of their states, as I have often told them many things respecting their friends: but my reply was, that if I should speak to them or write to them, they would not believe, but would call my information mere fancy, and would ridicule it, asking for signs or miracles before they should believe; and thus I should be exposed to their derision: and that the things here declared are true, few perhaps will believe, for men deny in their hearts the existence of spirits; and they who do not deny such existence, are yet very unwilling to hear that any one can converse with spirits. Such a faith respecting spirits did not at all prevail in ancient times, but does at this day, when men wish by reasoning of the brain to explore what spirits are, whom, by definitions and suppositions, they deprive of every sense; and the more learned they wish to be, the more they do this.—*Arcana Cœlestia*, 320–322, *and* 443–446.

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10. Man at this day, to whom the interiors are closed, knows nothing of those things which exist in the spiritual world or heaven; he says indeed from the Word and from doctrine, that there is a heaven, and that the angels, who are there, are in joy and in glory, and he knows nothing besides. He wishes indeed to know how the case is there, but when he is told, he still believes nothing, by reason that in heart he denies the existence of such things: when he wishes to know, it is only because then he is in curiosity from doctrine, not in delight from faith; and they who are not in faith, deny also in heart. But they who believe, procure to themselves ideas concerning heaven, its joy and glory, from various things, every one from such things as are of his own science and intelligence; and the simple from sensitive things which are of the body.

11. Nevertheless most persons do not apprehend that spirits and angels have sensations much more exquisite than men in the world; namely, sight, hear-

ing, smelling, something analogous to taste and touch, and especially the delights of the affections. If they had only believed that their interior essence was a spirit, and that the body, together with its sensations and members, is only adequate to uses in the world, and that the spirit and its sensations and organs are adequate to uses in the other life, then they would come of themselves and almost spontaneously into ideas concerning the state of their spirits after death. For then they would think with themselves, that his spirit is the very man himself who thinks, and who lusts, who desires and is affected, and further that all the sensitive, which appears in the body, is properly of its spirit, and of the body only by influx: and these things they would afterwards confirm with themselves by many things, and thus at length would be delighted with those things which are of their spirit, more than with those which are of their body. In reality also this is the case, that it is not the body which sees, hears, smells, feels, but its spirit; wherefore when the spirit is freed from the body, it is then in its own sensations, in which it had been when in the body, and indeed in those much more exquisite; for corporeal things, because respectively gross, rendered the sensations obtuse, and still more obtuse, because it immersed them in earthly and worldly things.

12. This I can assert, that a spirit has much more exquisite sight than a man in the body, and also hearing, and what will seem surprising, more exquisite sense of smell, and especially sense of touch, for they see each other, hear each other, and touch each other. This also he who believes a life after death, might conclude from this, that no life can be given without sense, and that the quality of the life is according to the quality of the sense; yea, that the intellectual is nothing but an exquisite sense of interior things, and the superior intellectual of spiritual things; hence also the things which are of the intellectual and of its perceptions are called the internal senses. With the sensitive of man immediately after death, the case is this. As soon as man dies, and the corporeal things with him grow cold, he is raised up into life, and thus into the state of all sensations, insomuch that at first he scarcely knows otherwise than that he is still in the body; for the sensations in which he is, lead him so to believe. But when he perceives that he has more exquisite sensations, and this especially when he begins to speak with other spirits, he then takes notice that he is in another life, and that the death of his body was the continuation of the life of his spirit. I have spoken with two with whom I had been acquainted, on the same day that they were buried, and with one who saw through my eyes his own coffin and bier, and inasmuch as he was in every sensation in which he had been in the world, he talked with me about the obsequies while I was following his funeral, and also about his body, saying, that they reject it because he himself lives.*

* One of the cases to which Swedenborg here alludes is undoubtedly that of his friend Polhem, recorded in the "Spiritual Diary," in an article bearing the following title:—*Concerning a certain Person* (Polhem) *Resuscitated shortly after Death, and beholding his own Burial.*

"Polhem died on Monday; he spake with me on Thursday, when attending his funeral, to which I had been invited. He saw the corpse, the obsequies, the procession, and also when he was laid in the grave. In the mean time he conversed with me as to why they should bury him when he was yet alive; and so also when the priest said that he should be raised at the last judgment, when yet he would then have been long since raised; and he wondered that such a belief should exist, as that men should rise at the last judgment, when he was already alive; and that the body should rise, when yet he perceived himself to be in a body; besides more of like nature."

13. But it is to be known, that they who are in the other life, cannot see anything which is in the world through the eyes of any man; the reason why they could see through my eyes was, because I am in the spirit with them, and at the same time in the body with those who are in the world, see also n. 1880. And it is further to be known, that I did not see those with whom I discoursed in the other life with the eyes of my body, but with the eyes of my spirit, and still as clearly, and sometimes more clearly than with the eyes of my body, for, by the divine mercy of the Lord, the things which are of my spirit have been opened.

14. But I am aware that the things which have been heretofore said, will not be believed by those who are immersed in the corporeal, terrestrial, and worldly things, that is, by such of them as hold those things for an end, for these have no apprehension of other things than those which are dissipated by death. I am aware also, that neither will they believe, who have thought and inquired much about the soul, and have not at the same time comprehended that the soul is man's spirit, and that his spirit is his very man which lives in the body. For these cannot conceive any other notion about the soul, than that it is something cogitative, or flamy, or ethereal, which only acts into the organic forms of the body, and not into the purer forms which are of its spirit in the body, and thus such that it is dissipated with the body; and this is especially the case with those, who have confirmed themselves in such notions by views puffed up by the persuasion of their own superior wisdom.—*Arcana Cœlestia*, 4622.

THAT EVERY MAN IS A SPIRIT AS TO HIS INTERIORS.

1. It must occur to every one, who weighs the subject aright, that the body doth not think, because it is material, but that the soul thinks, because it is spiritual: the soul of man, on the immortality of which so much hath been written, is his spirit, for this is immortal as to all things appertaining to it; this also is what thinks in the body, for it is spiritual, and what is spiritual receives what is spiritual, and lives spiritually, which consists in thinking and willing: all the rational life, therefore, which appears in the body, belongs to the soul, and nothing of it to the body; for the body, as was said above, is material, and what is material which is proper to the body, is added, and almost as it were adjoined, to the spirit, to the intent that the spirit of man may live and perform uses in the natural world, all things of which world are material, and in themselves void of life; and since what is material doth not live, but only what is spiritual, it may be manifest, that whatsoever lives with man is his spirit, and that the body only serves it altogether as what is instrumental is subservient to a moving living force: it is said indeed concerning an instrument that it acts, moves, or strikes, but to believe that this is of the instrument, and not of him who acts, moves, or strikes by it, is a fallacy.

2. Inasmuch as every thing which lives in the body, and from a principle of life acts and feels, is solely of the spirit, and nothing of the body, it follows that the spirit is the man himself, or, what is the same thing, that man, viewed in

himself, is a spirit, and likewise in a similar form, for whatsoever lives and hath sensation in man is of his spirit, and every thing in man, from the head to the sole of his feet, lives and hath sensation; hence it is, that when the body is separated from its spirit, which is called dying, man remains still a man, and lives. I have heard from heaven, that some at their death, when they are laid in a coffin, before they are resuscitated, think even in their cold body, nor do they know any other but that they still live, yet with this difference, that they cannot move a single particle of matter which is proper to the body.

3. Man cannot think and will unless there be a subject, which is a substance, from which and in which he may think and will; what is supposed to exist without a substantial subject is nothing: this may be known from this consideration, that man cannot see without an organ which is the subject of his sight, nor hear without an organ which is the subject of his hearing, sight and hearing being nothing, and not possible to be given, without those organs; so likewise thought, which is internal sight, and apperception, which is internal hearing, could not exist at all, unless they were in substances and from them, which substances are organical forms, which are subjects: from these considerations it may be manifest, that the spirit of man is equally in a form, and that it is in the human form, and that it alike enjoys sensories and senses when it is separated from the body as when it was in the body, and that the all of the life of the eye, and the all of the life of the ear, in a word, the all of the life of sense which man hath, is not of his body, but of his spirit in those sensories, and in their most singular parts; hence it is that spirits see, hear, and feel, alike as men do, but, after separation from the body, not in the natural world, but in the spiritual:* the natural sensation which the spirit had when it was in the body, was by the material principle with which it was connected, nevertheless it then had spiritual sensation at the same time, by thinking and willing.

4. These observations are made for the purpose of convincing the rational man, that man, viewed in himself, is a spirit, and that the corporeal principle annexed to him, for the sake of performing functions in the natural and material world, is not a man, but only an instrument for the use of his spirit. Nevertheless confirmations grounded in experience have the advantage, inasmuch as the generality are not capable of comprehending the deductions of reason, and those deductions, with those who have confirmed themselves in contrary persuasions, are turned into matters of doubt by reasonings derived from the fallacies of the senses. They who have confirmed themselves in contrary persuasions, are wont to think that beasts live and have similar sensations, and thus

* To suppose a human spirit void of a human form and senses, is to annihilate the very idea of spirit; for as every essence has its proper form, and every form its own essence (they being necessary correlatives), so every spirit has its body suited to the world it belongs to, according to that distinction laid down by the apostle: "There is a natural body, and there is a spiritual body;" and, indeed, it is as rational to conclude that a human spirit should have a human, organized body, endued with spiritual senses in a spiritual world, as that the same spirit should be invested with a material organized body with natural senses in this natural world. It is to be lamented, and the more for its tendency to promote infidelity, that many of the learned, so called, have in a manner defined and refined spiritual nature into nothing, by divesting it of substantiality, to which it has a more particular right by far than matter; nor is the body of an angel less substantial, in a proper sense of the word, than a solid rock, though not according to the condition of material nature. Upon the whole, the common ideas of the vulgar and illiterate come much nearer to the truth and reality of heavenly things, than the vain conceits of such speculating sciolists.

that they likewise have a spiritual principle like to what man possesses, and yet that principle dies with the body: but the spiritual principle of beasts is not of the same quality with the spiritual principle of man; for man hath an inmost principle, which beasts have not, into which the Divine [Being or Principle] flows in, and elevates [man] to Himself, and by it conjoins [man] to Himself, whence man, in addition to the faculties enjoyed by beasts, is capable of thinking about God, and about the divine things relating to heaven and the church, and of loving God from them and in them, and thus of being conjoined to Him, and what is capable of being conjoined to the Divine [Being or Principle], cannot be dissipated, but what is not capable of being conjoined to the Divine [Being or Principle], this is dissipated.

5. That man is a spirit as to his interiors, hath been given me to know by much experience, which, if it were to be all adduced, would fill many pages: I have discoursed with spirits as a spirit, and I have discoursed with them as a man in the body; and when I discoursed with them as a spirit, they knew no other than that I myself was a spirit, and likewise in a human form as they were; thus my interiors appeared before them, since, when I discoursed with them as a spirit, my material body did not appear.

6. That man is a spirit as to his interiors, may be manifest from this consideration, that after the separation of the body, which takes place at death, still man lives afterwards as before: for my confirmation on this subject, it hath been given me to discourse with almost all whom I have ever known in the life of their body, with some for hours, with some for weeks and months, and with some for years; and this principally to the intent that I might be confirmed as to the fact, and that I might testify it.

7. To the above observations it is allowed to add, that every man, even whilst he liveth in the body, is, as to his spirit, in society with spirits, although he is ignorant of it, a good man being by [or through] them in an angelic society, and an evil man in an infernal society; and that after death he cometh also into the same society; this hath been frequently told and shown to those who after death have come amongst spirits. The man indeed doth not appear in that society as a spirit, when he liveth in the world, by reason that he then thinks naturally; but they who think abstractedly from the body, inasmuch as they are then in the spirit, occasionally appear in their own society, and when they appear, they are easily distinguished from the spirits who are there, for they walk about like persons in a state of meditation, they are silent, nor do they look at others, being as if they did not see them, and as soon as any spirit accosts them, they vanish.

8. For the sake of illustrating the fact of man's being a spirit as to his interiors, I am disposed to relate some experimental cases of the manner in which man is withdrawn from the body, and is taken away by the spirit to another place.

9. As to what concerns the first point, viz., being withdrawn from the body the case is this: man is brought into a certain state, which is a middle state between sleep and waking, and when he is in this state he cannot know any other than that he is altogether awake, all his senses being awake as in the highest wakefulness of the body, both the sight and hearing, and, what is wonderful, the touch, which, on this occasion, is more exquisite than it is possible

to be in the wakefulness of the body: in this state also spirits and angels are seen altogether to the life; they are likewise heard, and, what is wonderful, touched, as in this case scarcely anything of the body intervenes: this is the state which is called being *withdrawn from the body*, and of which it is said by one who experienced it, *that he knew not whether he was in the body or out of the body*. Into this state I have been let only three or four times, that I might just know what was its quality, and at the same time that spirits and angels enjoy every sense, as doth man also as to his spirit when he is withdrawn from the body.*

10. As to what concerns the other point, viz. the being carried away by the spirit to another place, it hath been shown me by living experience what it is, and in what manner it is effected, but this only two or three times; one single experience I am disposed to adduce. Walking through the streets of a city and through fields, and on this occasion being engaged also in discourse with spirits, I knew no other than that I was thus awake with my eyes open as at other times, thus walking without error, and in the mean time I was in vision, seeing groves, rivers, palaces, houses, men, and several other objects; but after I had thus walked for some hours, suddenly I was in bodily vision, and observed that I was in another place, at which being greatly astonished, I perceived that I had been in a state similar to that of those of whom it is said, that they were *translated by the spirit into another place;* for, during the process, the way is not attended to, though it be of several miles, neither is time reflected on, whether it be of several hours or days, neither is any fatigue perceived; on such occasions also the man is directed through ways which he himself is ignorant of, without error, till he reaches the place of his destination.

11. But these two states of man, which are his states when he is in his interiors, or, what is the same thing, when he is in the spirit, are extraordinary, and were shown to me merely for the purpose that I might know of what nature they are, because they are known within the church; but to discourse with spirits, and to be with them as one of them, hath been granted me even in full wakefulness of the body, and this now during many years.—*Heaven and Hell*, 432–442.

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* The state above described is so strikingly analogous with that produced by Mesmerism, that it can scarcely be regarded otherwise than as an actual development of the interior condition brought about by that mysterious agency. This, however, is merely one of hundreds of intimations scattered through the writings of Swedenborg, going to show that he was well acquainted with the *philosophy* of that remarkable class of phenomena, though the name was of course unknown to him, as he died several years before Mesmer went to Paris to divulge his discoveries. The coincidence referred to has led many to suppose that Swedenborg's own state was merely that of a gifted *clairvoyant*, and thus implied nothing strictly supernatural. But his own words assert a clear distinction, as this was a state into which he was only occasionally "let," that he might learn its nature, his ordinary state being altogether of a higher character. Such an imputation is a virtual disparagement of his claims, which his followers unanimously repudiate. At the same time they readily admit that the Mesmeric trance is a sufficiently near approximation to his to prove its possibility as a psychological fact, and they gratefully accept the evidence which the Lord's divine providence is thus unexpectedly affording, to the very senses of men, that neither they nor their illustrious teacher are merely *dreaming* of an impossible intercourse with the spiritual world If multitudes are so staggered by the simple *facts* of Mesmerism, what will be their surprise should the truth finally turn out to be, that the *design* of these marvellous manifestations is no other than to pave the way for the universal admission of Swedenborg's claims?—B.

THAT MAN AFTER DEATH IS IN THE PERFECT HUMAN FORM.

1. That the form of the spirit of man is the human form, or that the spirit is a man even as to form, may be manifest from what hath been shown in several articles above, especially in those where it was inculcated that every angel is in the perfect human form, n. 73 to 77; and that every man is a spirit as to his interiors, n. 432 to 444; and that angels in heaven are from the human race, n. 311 to 317. This may be discerned still more clearly from this consideration, that man is a man by virtue of his spirit. and not by virtue of his body; and that the corporeal form is attached [or added] to the spirit according to the form of the spirit, and not contrariwise, for the spirit is clothed with a body according to its form; wherefore the spirit of man acts into singular, yea, into the most singular parts of the body, insomuch that the part which is not acted upon by the spirit, or in which the spirit is not active, doth not live: that this is the case, may be known to every one from this single circumstance, that thought and will act upon all and singular the things of the body, thus that the body is altogether at their disposal, in such a manner that every thing concurs, and what doth not concur, is not a part of the body, and is also cast out as containing in it no living principle: thought and will are of the spirit of man, and not of the body. The reason why the spirit doth not appear to man in a human form, after it is released from the body, nor is seen in another man [whilst living], is, because the organ of the sight of the body, or its eye, so far as it sees in the world, is material; and what is material seeth nothing but what is material, whilst what is spiritual seeth what is spiritual; wherefore when the material principle of the eye is veiled, and deprived of its co-operation with what is spiritual, then spirits appear in their form, which is human, not only spirits who are in the spiritual world, but also the spirit which is in another whilst he is yet in his body.

2. What hath been now said the rational man is capable of understanding, for he is capable of seeing from a connexion of causes, and from truths in their order; but the man who is not rational doth not understand those things, for which several causes may be assigned; the principal one is, that he is not willing to understand them, because they are contrary to his false persuasions, which he hath made his truths; and he who on this account is not willing to understand, hath closed up the way of heaven as to his rational principle, which nevertheless may still be opened, provided the will doth not resist [see above, n. 424]. That man can understand truths, and become rational, if he is only willing to become so, hath been shown me by much experience: evil spirits, who had become irrational by denying in the world the Divine [Being or Principle] and the truths of the church, and had confirmed themselves against those truths, were frequently turned by a divine force to those who were in the light of truth, and on this occasion they comprehended all things like the angels, and confessed them to be truths, and likewise that they comprehended them all; but as soon as they relapsed into themselves, and were turned to the love proper to their will, they comprehended nothing, and spoke in opposition to truth: I have also heard some infernals saying, that they knew and perceived that what they did was evil, and that what they thought was false, but that

they could not resist the delight of their love, thus their will, and that this leads their thoughts to see evil as good, and what is false as truth: hence it was made evident, that they who were in false principles grounded in evil, were capable of understanding, consequently of becoming rational, but that they were not willing: and the reason why they were not willing was, because they loved falses in preference to truths, inasmuch as they agreed with the evils in which they were principled: to love and to will is the same thing, for what a man willeth, this he loveth, and what he loveth, this he willeth. Since such is the state of men, that they can understand truths if they are only willing to understand, it hath been granted me to confirm the spiritual truths, which relate to heaven and the church, even by rational considerations; and this to the intent that the falses, which with the generality have closed the rational principle, may by rational considerations be dispersed, and thus possibly the eye may in some degree be opened; for to confirm spiritual truths by things rational, is allowed to all who are principled in truths: who would ever understand the Word from the sense of its letter, unless he saw truths contained therein from an enlightened rational principle? what but the want of such a principle is the source of so many heresies, all derived from the same Word?

3. That the spirit of man, when released from the body, is a man, and in a similar form, hath been evidenced to me by the daily experience of several years, for I have seen, have heard, and have discoursed with spirits a thousand times, even on this subject, that men in the world do not believe it to be so, and that they who believe are reputed by the learned to be simple: the spirits were grieved at heart to think that such ignorance still continues in the world, and principally within the church; but they said that it originated chiefly with the learned, who have thought concerning the soul from a corporeal sensual principle, from which they had conceived no other idea respecting it than as of a thinking principle alone, which, when viewed without any subject in which and from which it exists, is as a kind of volatile principle of pure ether, which must of necessity be dissipated on the death of the body; but whereas the church, on the authority of the Word, believes in the immortality of the soul, they were compelled to ascribe to it some vital principle, such as is that of thought, but still not a sensitive principle such as man hath, until it is again conjoined to the body: on this opinion is founded the doctrine concerning resurrection, and the faith that such conjunction will take place when the last judgment comes; hence it is that when any one thinks about the soul from doctrine and at the same time from hypothesis, he doth not conceive it to be a spirit, and that that spirit is in a human form: add to this, that scarcely any one at this day is acquainted with what a spiritual principle is and means, and still less that they who are spiritual, as all spirits and angels are, have any human form. Hence it is that almost all who come from this world into the other, are in the greatest astonishment at finding themselves alive, and at their being men equally as before, at their seeing, hearing, and discoursing, and at enjoying as before the sense of touch, and at experiencing no difference at all [between their present and past state of existence], see above, n. 74: but when this astonishment ceases, they then wonder that the church should be in such total ignorance concerning the state of men after death, thus concerning heaven and hell, when yet all, as many as have lived in the world, are in another life,

and live as men there: and inasmuch as they also wondered why this was not made manifest to man, as being an essential of the faith of the church, they were told from heaven, that such manifestation might have been given, since nothing is more easy when it pleases the Lord, but that still it would not have been believed by those who had confirmed themselves in false principles against such manifestations, although they should even see them; likewise that it is dangerous to confirm any thing by visions with those who are in false principles, because thus they would first believe, and afterwards would deny, and by so doing would profane the truth itself, for profanation consisteth in believing and afterwards denying, and they who profane truths are thrust down into the lowest and most grievous of all the hells. This danger is what is meant by the Lord's words, "*He hath blinded their eyes, and hardened their hearts, lest they should see with their eyes, and understand with the heart, and convert themselves, and I should heal them*," John xii. 40:* and that they who are in false principles will still not believe, is understood by these words: "*Abraham said to the rich man in hell, they have Moses and the prophets, let them hear them; but he said, nay, father Abraham, but if one were to come to them from the dead, they would be converted; but Abraham said to him, if they hear not Moses and the prophets, neither will they believe though one rose from the dead*," Luke xvi., 29, 30, 31.

4. The spirit of man, when he first enters the world of spirits, which effect takes place a short time after his resuscitation, spoken of above, hath a similar face and a similar tone of speech to what he had in the world; the reason is, because he is then in the state of his exteriors, nor are his interiors as yet uncovered; this state is the first state of men after after their decease: but afterwards the face is changed, and becomes quite another face, being similar to the ruling affection or love in which the interiors of the mind have been in the world, and in which the spirit was in its body; for the face of the spirit of man differs exceedingly from the face of his body, the face of the body being derived from the parents, but the face of the spirit from its affection, of which it is an image; into this face the spirit cometh after life in the body, when the exteriors are removed, and the interiors are revealed: this is the third state of man. I have seen some on their recent arrival from the world, and have known them from their face and speech, but when they have afterwards been seen, I did not know them; they who had been principled in good affections were seen with beautiful faces, but they who were principled in evil affections, with deformed faces; for the spirit of man, viewed in itself, is nothing but its own affection, the external form of which is the face. The reason also why the faces are changed, is, because in the other life no one is allowed to assume a semblance of affections which are not properly his own, thus he is not allowed to assume faces contrary to the love in which he is principled; all, of every description, are there reduced to such a state as to speak as they think, and to express the inclinations of the will by the countenance and gestures; hence therefore it is that the faces of all are the forms and effigies of their affections: hence also it is that all, who have known each other in the world, know each other likewise in the world of spirits.

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* This passage is best understood with a supposition of apostasy foreseen in such as should otherwise have been converted, as it is less dangerous to continue ignorant of the truth, than to depart from and renounce it after having received it.

5. The faces of hypocrites are changed later than the faces of other spirits, by reason that from custom they have contracted a habit of composing their interiors so as to imitate good affections, wherefore for a long time they appear not unbeautiful; but whereas what is pretended is successively put off, and the interiors which are of the mind are disposed to the form of their affections, they become afterwards more deformed than others. Hypocrites are those who have discoursed like angels, but interiorly have acknowledged nature alone, and thus no Divine [Being or Principle], and hence have denied the things which relate to heaven and the church.

6. It is to be noted, that the human form of every man after death is more beautiful, in proportion as he had more interiorly loved divine truths, and had lived according to them, for the interiors of every one are both opened and formed according to their love and life, wherefore the more interior the affecton is, so much the more conformable is it to heaven, and hence so much the more beautiful is the face: it is from this ground that the angels who are in the inmost heaven are the most beautiful, because they are the forms of celestial love: but they who have loved divine truths exteriorly, and thus have lived exteriorly according to them, are less beautiful, for only exterior principles shine forth from their face, and no interior celestial love is translucent through those principles, consequently no form of heaven such as it is in itself; there appears somewhat respectively obscure in their faces, which is not vivified by the translucence of interior life: in a word, all perfection increases towards interior principles, and decreases towards exterior, and as perfection increases and decreases, so likewise doth beauty. I have seen the angelic faces of the third heaven, which were such, that it would be impossible for any painter, by all his art, to give to colors any share of such light, as to equal a thousandth part of the light and life which appeared in their faces; but the faces of the angels of the ultimate heaven may in some measure be equalled.—*Heaven and Hell*, 453–459.

OF THE INTERCOURSE OF THE SOUL WITH THE BODY BY MEANS OF INFLUX.

1. Nothing at all can be known, or even thought, concerning influx and the intercourse of the soul with the body, unless it be known what the soul is, and also something concerning its quality. If the soul be a thing unknown, nothing can be said concerning its influx and intercourse; for how can the communication of two parts be a subject of thought, when it is altogether unknown what is the quality of one of them? That ignorance prevails as to every quality of the soul, especially in the learned world, may be manifest from this, that some believe it to be a certain ethereal principle, some a flamy or fiery principle, some a purely thinking principle, some a general vital principle, some a natural active principle. And what is still further proof of the prevailing ignorance concerning the nature of the soul is, that various places in the body are assigned it, some placing it in the heart, some in the brain, and in

the fibres there, others in the striated bodies, others in the ventrieles, and others in the small gland, some in every part; but in this case they eonceive of a vital principle sueh as is eommon to every living thing: from which it is evident, that nothing is known eoncerning the soul, and this is the reason why all that has been asserted on the subject is conjectural And because it was impossible thus to form any idea respecting the soul, very many could not otherwise believe, than that the soul is nothing else than something vital, which, when the body dies, is dissipated; and henee it is that the learned have less belief in a life after death than the simple, and beeause they do not believe in it, neither can they believe in the things which are of that life, which are the eelestial and spiritual things of faith and love; this is also evident from the Lord's words in Matthew, "Thou hast hid these things from the wise and intelligent, and hast revealed them unto infants;" xi. 25; and again, "Seeing they do not see, and hearing they do not hear, neither do they understand," xiii. 13; for the simple think no such thing eoneerning the soul, but believe that they shall live after death, in whieh simple faith lies concealed, although they are not aware of it, a belief that they shall live there as men, shall see angels, shall discourse with them, and enjoy happiness.

2. With regard to the soul, of which it is said it shall live after death, it is nothing else than the man himself, who lives in the body, that is, the interior man, who by the body acts in the world, and who gives to the body to live; this man, when he is loosed from the body, is ealled a spirit, and appears then altogether in a human form, yet eannot in any wise be seen by the eyes of the body, but by the eyes of the spirit, and before the eyes of the latter, appears as a man in the world, has senses, namely, of touch, of smell, of hearing, of seeing, mueh more exquisite than in the world; has appetites, cupidities, desires, affeetions, loves, sueh as in the world, but in a more excellent degree; thinks also as in the world, but more perfeetly; converses with others; in a word, he is there as in the world, insomueh that if he does not reflect upon the circumstance of his being in the other life, he knows no other than that he is in the world, whieh I have occasionally heard from spirits: for the life after death is a continuation of life in the world.

3. This then is the soul of man which lives after death. But lest the idea should fall upon somewhat unknown by using the term soul, in consequenee of the eonjeetures and hypothesis coneerning it, it is better to say the spirit of man, or if you prefer it the interior man, for it appears there altogether as a man, with all the members and organs that man has, and it is also the man himself in the body; that this is the ease, may also be manifest from the angels seen, as reeorded in the Word, who were all seen in the human form, for all the angels in heaven have a human form, because the Lord has, who after his resurrection appeared so often as a man. That an angel and the spirit of a man is a man in form, is beeause the universal heaven from the Lord has [a tendency] to conspire to the human form, whenee the universal heaven is called the Grand Man: and because the Lord lives in every individual in heaven, and by influx from the Lord the universal heaven acts upon every individual, therefore every angel is an image thereof, that is, a form most perfeetly human; in like manner man after death. All the spirits, as many as I have seen, whieh are thousands and thousands, have been seen by me altogether as men, and some

of them have said that they are men as in the world, and have added, that in the life of the body they had not the least belief that it would be so; many have expressed concern, that mankind are in such ignorance concerning their state after death, and that they think so vainly and emptily concerning the soul, and that most persons who have thought more deeply on the subject, have made the soul into somewhat as it were a subtile aerial, which idea must needs lead into that insane error, that it is dissipated after death.

4. He who is not acquainted with the interiors of man, cannot know the influx and intercourse of the soul with the body, for this intercourse and influx takes place through the interiors. To know the interiors of man, it ought to be known that there is an internal man and an external, and that the internal man is in the spiritual world, and the external in the natural world; thus the former is in the light of heaven, the latter in the light of the world. It is also necessary further to know, that the internal man is so distinct from the external, that the former, because it is prior and interior, can subsist without the latter, but that the latter, or external man, because it is posterior and exterior, cannot subsist without the former. It is still further to be known, that the internal man is what is called intellectual or rational in the proper sense, because he is in the light of heaven, in which is reason and intellect; but the external man is what is properly to be called scientific, because scientifics are therein, which for the most part derive their lumen from those things which are of the lumen of the world, enlightened and thus vivified by the light of heaven.

5. It was said that the internal man, because prior, can subsist without the external, because posterior, but not *vice versa;* for it is a universal canon, that nothing can subsist from itself, but from another and by another, consequently that nothing can be kept in a form but from another and by another; which may also be manifest from each of the things in nature. The case is the same with man, who, as to the external, cannot subsist but from the internal, and by the internal; neither can the internal man subsist but from heaven and by heaven; and neither can heaven subsist from itself, but from the Lord, who alone subsists from Himself. According to existence and subsistence is influx, for by influx all things subsist. But that all things and each subsist by influx from the Lord, not only mediately through the spiritual world, but also immediately as well in mediates as in ultimates, will be demonstrated in what follows.

6. Before anything can be related concerning influx and the operation of the soul into the body, it should be well known, that the internal man is formed in the image of heaven, and the external in the image of the world; insomuch that the internal man is a heaven in the least form, and the external is a world in the least form, thus a microcosm. That the external man is an image of the world, may be manifest from the external or bodily senses; for the ear is formed to all the nature of the modification of the air; the lungs to all the nature of its pressure; as also the compass of the body, which is kept together in its form by the circumpressure of the air; the eye is formed to all the nature of ether and light; the tongue to the sense of the solvent and fluent parts in liquids, and together with the lungs, the windpipe, the larynx, the glottis, the fauces, and the lips, to the ability of suitably modifying the air, whence come articulate sounds, or voices, and harmonic sounds; the nostrils are formed to

the sense of the fluent parts in the atmosphere; the touch, which encompasses the whole body, to the sense of the changes of state in the air, namely, to the sense of its cold and heat, and also to the sense of liquids, and to the sense of what is heavy. The interior viscera, to which the aerial atmosphere cannot enter, are kept together in connexion and form by a more subtle air, which is called ether; not to mention, that all the arcana of interior nature are inscribed on and applied to it, [the external man] as all the arcana of mechanics, all of physics, all of chymics, all of optics.

7. From these things it may be manifest, that universal nature is conducive to form the external of man; thence it is that the ancients called man a microcosm. As then the external man is formed to the image of all things of the world, so is the internal man formed to the image of all things of heaven, that is, to the image of things celestial and spiritual, which proceed from the Lord, from which and in which is heaven. The celestial things therein are all the things of love to the Lord and of charity towards the neighbor, and the spiritual things therein are all the things of faith; which things are in themselves so great and of such a quality, that the tongue cannot express one thousandth thousandth part of them.—*Arcana Cœlestia*, 6053–6057.

HOW THE SOUL SUBSISTS IN THE BODY.

[From the following article it appears that the soul is not to be conceived of as existing in the body as a jewel is contained in a casket, or as a bird is confined in a cage, but rather as the water is included in the dripping sponge, all the pores of which are fully saturated by it.]

It was said, n. 4652, that man is a spirit, and that the body serves him for uses in the world, and here and there in other places, that the spirit is the internal of man, and the body his external. They who do not apprehend how the case is with the spirit of man and with his body, may hence suppose, that thus the spirit dwells within the body, and that the body as it were encompasses and clothes it. But it is to be known, that the spirit of man is in the body, in the whole and in every part of it, and that it is the purer substance of it, both in its organs of motion and of sense, and everywhere else; and that the body is the material everywhere annexed to it, adequate to the world in which it then is. This is meant by man being a spirit, and the body serving it for uses in the world, and that the spirit is the internal of man, and the body his external. Hence also it is manifest, that man after death is in like manner in active and sensitive life, and also in a human form, as in the world, but in a more perfect one.—*Arcana Cœlestia*, 4659.